An Old Story that every one knows:

OR, THE

RELIGION OF THE WHIGS

Enquired into.

Occasion'd by their Charging the

Church of *England* WITH POPERY.

In a Letter from a Gentleman in the Country, to his Friend in Town.

Rari quippe boni, numero vix sunt totidem, quot Thebarum portæ, vel divitis ostia Nili. Juven.

London: Printed for *John Morphew* near *Stationers-Hall.* 1712.

BRITISH MUSEUM

THE RELIGION OF THE WHIGS

Enquired into, &c.

SIR,

YOUR laſt Letter of Enquiry into the *Religion of the Whigs*, has put me upon a new way of thinking I did not enter into before. I had, with many others, and thoſe perhaps the General City of Honeſt Men, conſider'd their Principles little farther than as they reſpect their dark Schemes of Policy, as they are Friends to the *Diſſenters*, for their Intereſt, and to ſtrengthen their own Party, and Enemies to the Church, only becauſe under her Rules and Maxims they cannot anſwer the Overturning any Government, nor fatten upon Plunder and Male-Adminiſtration. Their Practices of all theſe

kinds, and the Principles which have led them into them, have, with ſo much Juſtice, Truth, and Candour, been laid open by the Excellent Authors of *The Conduct*, *The Examiner*, *The Caveat* and others, that I had ſaved my Time and Paper, and you this Trouble, had not their loud Outcries upon the true Members of the Church of *England* for being Papiſts, or Encouragers and Introducers of the Popiſh Religion, at this time revived anew, to ſhake, if poſſible, the Foundations upon which a Happy Peace may be built, called me into the Field to retort a little upon our Accuſers, and examine into the Soundneſs of their pretended Proteſtantiſm.

This is a Subject which thoſe worthy Authors above-mention'd, have either wholly overlook'd, or very lightly touch'd upon.

And I conceive it may be of ſome Uſe to thoſe of weaker Judgments, at leaſt, who are moſt capable of being impos'd upon, to let the World ſee, what kind of true Proteſtants thoſe are, who would have all Men accounted Papiſts but themſelves and their Friends or Adherents. As for the other kind and charitable Epithets, of Friends to *France* and the *Pretender*, *Jacks*, *Perkinites*, and the like, which they have ſo liberally beſtow'd upon us, theſe have been ſo fully and handſomly retorted upon them by abler Pens, that I ſhall give them very little and ſhort Animadverſions.

But ſince the Pureſt Church in the World, at once the Glory and Bulwark of the Re-

for-

formation, has been falſly and maliciouſly aſpers'd with the Name and Character of the moſt corrupt one; ſince her moſt ſound and orthodox Members have been pointed at under the Appellation of Papiſts, to expoſe them to the Fury of the Mob, or to raiſe Jealouſies to remove or keep them out of thoſe high Stations, in which alone they can be capable of Defending her Borders: Since theſe vile Arts have been uſed to ſink and leſſen her Credit and Power; to *put her Acquaintance far from her, and hide her Friends out of her Sight*; then it cannot be unreaſonable or improper, to make ſome Repriſals on her Accuſers in their own way, and ſee, whether thoſe *who caſt theſe Stones at* Her, *are themſelves without Sin.*

. . . *Nec Lex eſt juſtior ulla,*
Quam necis Artifices arte perire ſuâ.

That you and I, Sir, are Papiſts, I can by no Means believe or allow, tho' the Champions of the Whig-Cauſe are every day telling us ſo. I do not remember, that ever we went to *Maſs*; and I proteſt, I do not know any Popiſh Prieſt in *England*, (tho' doubtleſs there are ſome) unleſs by chance, I may have ſeen one in a Black Cloak and Band, who ſpends ſix Days of the Week in carrying on the Cauſe of the Church of *Rome* in ſecret, and the Seventh in loud Vociferations againſt the pretended Popery of the Church of *England*. And, if there be any ſuch, their Friends and Brethren the Whigs,

Whigs, can give the beſt Account of them, for you know, they will not be acquainted with You and Me.

Well, Sir, 'tis plain we do not go to *Maſs*, nor have our Confeſſors, and yet we are Papiſts ſtill; could you imagine it?

For my part, I can no more ſwallow *Tranſubſtantiation*, than S. *Paul*'s Doctrine about Reſiſtance, as expounded by that Whig-Apoſtle *Ben Hoadly*. Nor do I any more believe in the Pope's Infallibility, than two Years ago I did in the *J. . .to*'s. Shall I tell you then wherein our Popery conſiſts? I aſſure you, it has coſt me no little Pains to find it out, and a terrible Secret it is. Why you have heard, perhaps, That the Church of *Rome* is very Jealous of her Power and Authority. Now, you muſt know that we have a Church too, that has or ought to have ſuch a thing as Power and Authority, and this we are a little Zealous, it ſeems, to preſerve. Beſides, the Church of *Rome* has her Biſhops, her *Surplice*, her Ceremonies, and ſo have we; and what is worſt of all, ſhe cenſures and excommunicates, and holds that ſuch Sentences, lawfully pronounc'd, are regiſter'd in Heaven; and all this we do. - - - Now deal ingenuouſly Sir, are you not convinc'd, That you are a very Papiſt? Are you not ready to fumble for your *Beads*, and mumble over a Score or two of *Ave Marys*? Are not your Feet got a-Tiptoe, ready to carry you an ambling Pilgrimage into the Holy Land, to ſeek Relicks,

licks, or to pay a Viſit to our Lady of *Loretto?*

If you are very ſure you have no Motion of any of theſe kinds; in ſpight of the *Review*, *Medley*, and *Obſervator*, and many more, whom 'tis next to Infidelity, with ſome Men, to disbelieve, yet you may paſs for a tolerable Proteſtant ſtill. However, don't be too ſecure, that is not half of your Charge yet, and you may be prov'd to be a rank Papiſt ſtill, before theſe Gentlemen have done with you. You are a profeſs'd Member of the Church of *England*; nay, one of thoſe Monſters too, whom they point at, if they know what they mean by it, under the Abominable, Idolatrous, Jeſuitical, Slaviſh, Papiſtical Name of *High Church*. Now, tho' HIGH be of itſelf as innocent a Word as any in the Dictionary; yet you cannot join it with Church, but it immediately raiſes the frightful Ideas of the Triple Crown, exalting itſelf, in the Fulneſs of Spiritual Pride and Ambition, over all the Scepters and Diadems of the Earth; of the Pontifical Toe, contemptuouſly extended over the Necks of proſtrate Princes and Potentates; and of Bulls, Inquiſitions, Perſecution, Fire and Faggot, with huge gigantick Steps overſtriding and laying waſte all the Reformed Part of the Chriſtian World. Here is Evidence with a Vengeance; 'tis to no purpoſe for you to deny ſuch a home Charge as this; the Marks are found upon you, and *High Flyer* or *Papiſt* (which I ſuppoſe you will not diſallow to

be

be the ſame thing) is written in Capital Letters upon the very Frontiſpiece of your Character.

But becauſe 'tis thought poſſible, according to ſome modern Schemes, to yoke High and Low (if they be not very High and very Low indeed) moſt lovingly together in one Comprehenſion; theſe notable Searchers into Mens Hearts, and Refiners of Principles and Religion, proceed yet farther from Words to Facts.

There are ſome new invented Facts which can no more miſs of diſcovering if a Man have the leaſt, tho' never ſo cloſely conceal'd Inclinations to Popery, than the trueſt Touchſtone of ſhewing the Nature and Quality of the Metal apply'd to it. In the former Ages of unpolitick Ignorance, the Sacramental Teſt was thought ſufficient; but theſe Gentlemen know, by their own Experience, That 'tis as poſſible you ſhould be a Papiſt, as they remain Deiſts or Fanaticks, after receiving it; And, therefore, either laying that aſide as a Branch of Perſecution to Conſciences truly tender, or admitting it as a good Field for Equivocation to thoſe truly Latitudinarian, they have found out a never failing Rule to try the Truth of Mens Proteſtantiſm by. Some time ago, 'tis true, the Holy Scriptures were accounted the only true Touchſtone to try Mens Faith and Principles withal; But alas! Sir, in this knowing Age 'tis made plain, That a Man may forſwear him in, as well as upon a Bible: He may yield a ſeeming

Aſſent

Aſſent to the Doctrines of the Goſpel, yet believe not a Syllable of them in his Heart, or may maintain Notions moſt contradictory to, and deſtructive of the Precepts delivered in the Scriptures, and yet confidently averr, they are all there; and therefore 'twas neceſſary ſomething ſhould be thought of, leſs liable to Doubt or Miſtake. And now comes the great *Arcanum*, the grand *Elixir* to purge away the groſs Humours of Popery. You may remember, about Three and twenty Years ago, we had a Revolution in this Nation, which might then be very ſeaſonable, and which, like a great Cormorant, has ſwallowed up all Diſtinction of the various Sects and Opinions amongſt us, and digeſted them into Two only, of Proteſtant and Papiſt.

Now, Sir, ſtand faſt, *jacta eſt alea*, One of theſe you muſt neceſſarily be, and ſtand convicted by yourſelf too.

If your Mouth be ever, on all Occaſions, in all Places and Company, full of the Encomiums of this Revolution.

If your Tongue be well tuned to ſpeak but theſe two Words REVOLUTION-PRINCIPLES, with a Grace.

If you derive the very Bread you eat, and the Bed you lie upon from thence, and do really profeſs yourſelf to believe, That if THAT had not happen'd, you muſt have been ſtarv'd of Courſe, or lain in a Barn, or upon an Hurdle, then you are truly ſound and perfect, tho' you confeſs never an Article of

your *Creed*, remember not a Verſe in your *Bible*, and believe no more of a Church of Chriſt, either Militant or Triumphant, than of a Turkiſh Paradiſe.

But, if at the Mention of a Revolution, tho' it be one to come, you frown, ſhake your Head, ſhrug your Shoulders, or look down; nay, if you allow one to have been attended with many good Conſequences, and to have been juſtifyable, becauſe it was neceſſary; yet if you ſpoil all again with an IF or a BUT, there is no farther Need of Witneſſes; you are condemn'd from your own Mouth; you ſhall henceforward be cry'd out againſt as a profeſs'd Papiſt, or Abettor of ſuch, and damn'd ſo irreverſibly, that nothing can ſave you, tho' you live the Life of a Saint, and die the Death of a Martyr.

And this is maintain'd againſt you with full as good Logick as Divinity.

The Revolution was brought about to keep out Popery.

You are againſt the Revolution, *ergo* you are a Papiſt.

A very ſhrewd Syllogiſm, believe me, and extraordinary exact in its Terms.

Which Propoſition will you deny? For you know you cannot deny the Concluſion 'tis ſo conſequent. It muſt be the *Minor* then. Now, Sir, I prove to you, That you are againſt the Revolution.

Whoever is againſt *Revolution-Principles*, is againſt the Revolution.

But you are againſt *Revolution-Principles: Ergo,*

I believe, you will hardly deny the *Minor* again for your own Sake, as thoſe Principles have been explain'd in a late Tryal. Perhaps, you may diſtinguiſh, and ſay, That the greater Part of thoſe who were concerned in the Revolution, acted upon no ſuch Principles, and the Convention diſclaim'd them. But this will do you no Service, you will be told, it could be upon no other Principles.

The Children talk in a different Language from their Fathers, and ſome Men from themſelves, as they were twenty Years ago. So, you ſee you are a Papiſt, and muſt be a Papiſt in ſpight of your Teeth.

Now, really, Sir, were not this Argument ſo very convincing, I ſhould diſpute a little. How it can be poſſible, that *Anti-Revolution-Principles*, as they are call'd, by which I can underſtand nothing but the Doctrine of Paſſive Obedience and *Non*-Reſiſtance, can make a Man a Papiſt?

I always thought, and I never ſaw Cauſe to alter my Opinion, That the Lawfulneſs of Depoſing and Dethroning of Princes, was a Favourite Doctrine of the Church of *Rome*, and what has ſerv'd in all Ages to aggrandize the Pontifical Power and Authority. Are we Papiſts then, meerly becauſe we ſtrenuouſly oppoſe Papiſts in their moſt darling Principle?

Is a firm and conſcientious Adherence to, and Defence of, the unalienable Rights of Monarchy, the Way to introduce (what all real *Romaniſts* have moſt at Heart) the Papal Supremacy?

Is the conſtant Vindication of the whole Order of Epiſcopacy, in the ſame equal Succeſſion from the Apoſtles, the Means to ſupport the Pope's Infallibility, and his High-ſounding Titles of *Summus Pontifex*, and *Epiſcopus Epiſcoporum*?

I muſt confeſs, I thought all theſe had been moſt abſurdly ridiculous to imagine. But the Whigs are great Dealers in Paradoxes; They have a peculiar Knack, it ſeems, at reconciling Contradictions, and have found out a Way, unknown to our Saviour himſelf, to *Divide the Kingdom of Satan*, in order to make *it ſtand*. And, indeed, any Kingdom may as eaſily flouriſh, and gather Strength and Honour by Diviſions within itſelf, as their Poſitions be made conſiſtent with Truth, or ſo much as with one another.

But leſt the bold Charge of Popery, upon the ſoundeſt Members of the Church of *England*, ſhould appear too groſs to be ſwallowed by Men who are Sceptical enough to demand ſome Reaſon and Proof of any Aſſertion before they embrace it; the Whigs, with the very ſame Truth and Candour, have endeavoured to blacken us with the odious Characters of being Friends to *France* and the *Pretender*, and Enemies to the Proteſtant

ſtant Succeſſion as it is ſettled in the Houſe of *Hanover*. To make this Good, Clamour and Noiſe have fill'd the Room of Argument and Senſe, and Falſhood and Miſrepreſentation quite juſtl'd Truth out of her Place. Nay, to ſuch a Height of lying Arrogance are theſe Men arriv'd, that neither the Sacred Name of Majeſty, nor the Reſpect due to thoſe noble and worthy Patriots, to whom the Queen has entruſted the Management of Publick Affairs, have exempted Her or them from Reproaches of this Nature. The Q. . .n cannot change Her M. . .ſtry, or call a new P. . . . .t, but immediately the Proteſtant Succeſſion is all unravel'd; and, 'tis odds, but a Story of *French* Gold flies about; as if every Tory of Note in *England* wore the *French* King's Picture in his Pocket, and his Intereſt in his Heart.

You and I, for our Parts, are not conſiderable enough to bear any Part in this Accuſation; and, I dare ſwear, we never ſaw a *Louis-d'Or* in our Lives, but what was ſufficiently naturaliz'd, by having been long current in Her Majeſty's Dominions. And, I am as fully perſuaded, That no Tory, in what Station ſoever, has taſted, or deſerv'd to taſte of the *French* Liberality. If there be any ſuch Thing, no doubt, Thoſe that talk the moſt, know the moſt of it. And, I am ſure, if the Whigs have learnt as good a Knack of Fingering Foreign Money, as that of their own Country, it would not be uncha-

uncharirable to return upon them, when they talk at this Rate,

. . . . . *Mutato nomine, de te*
Fabula narratur. . . . . .

If it be ſo, they would do well, either to ſay nothing of it, or elſe leave off (if they can) their old Trick of drawing their own Pictures, and hanging them at other Mens Doors.

But we are for making a Peace, they ſay, before that Tyrant, Monſter, *&c*, be ſufficiently humbl'd, pull'd down, and ſent a grazing after *Nebuchadnezzar*.

True, we are ſo; And I never heard before, That to deſire Peace, was a Fault.

But ſhall we forſake our good Friends and Allies, and leave them to be devoured?

Truly, I don't ſee any Danger they are in; And I cannot underſtand the Vertue of being a better Ally than a Subject?

Oh! But can any Man have a Value for the *H*. . . .*r* Succeſſion, and leave ſuch Enemies to it as a Pretender, and a King who ſet him up, under the Firmament, and above the Earth?

Why, verily, I think he may, and have nothing to fear from either. Cannot we wiſh well to the Succeſſion of that Illuſtrious Family, unleſs we impoveriſh the Nation ſo far, as to leave them nothing worth ſucceeding to? Is it not poſſible we ſhould be Friends to the Heir, except we run out the Eſtate before he comes to enjoy it? The Whigs, it ſeems, have ſo notable a Reſpect for the

Succeſſor,

Succeſſor, that they would not by their Good-Will leave him any Imcumbrance of Wealth or Power: Or elſe would clog the Succeſſion, like a perplex'd Will of one who ow'd more than he had to pay, that the Executor might decline a Truſt of ſuch immenſe Difficulty and no Profit, and then they, as Principal Creditors, may take the Adminiſtration upon themſelves.

We may eaſily diſcern, who are the Friends of *France*, and who of the Proteſtant Succeſſion as by Law eſtabliſhed; We know who have protracted the War to an unneceſſary Length, and by whoſe Counſels *France* has been attack'd on the only Side where 'tis impregnable; We know too, whoſe Management loſt *Spain*, ſettled the Barrier, refuſed an Honourable Peace, and who are, and will be Enemies to any, whilſt the War affords an Harveſt to particular Perſons at home. Laſtly, we know who they are, who have thriv'd and and fatten'd upon the Ruins of their Native Country, and rather than forego the Plunder, have been contented to ſhare it with Foreign Nations. Theſe Things are ſo notoriouſly known, that 'tis Loſs of Time to ſay any more of them. But having ſaid ſomething of their foul Aſperſions of the Church of *England*, I ſhall proceed to what was the chief Deſign of theſe Papers, To enquire what kind of Religion theſe Men are of, who are ſo free to beſpatter all Mankind with the Name of Papiſt, but themſelves and their Friends.

Now,

Now, Sir, would any Man, who does not know theſe Gentlemen perfectly well, expect any leſs from them than the Piety and Integrity of the Primitive Ages, and the Purity and Diſcipline of the Apoſtolical Times? Cou'd any one imagine, That their hot Zeal for the Proteſtant Religion, had nothing elſe at bottom but an Artifice to fire the Spirits of the Mob, and carry on their Good Old Cauſe, to the overturning of all Religion and Government? And yet it will be obvious to any common and not over-curious Examiner, That they have nothing leſs at Heart than the Encouragement of any Religion whatſoever, any farther than it ſuits and tallies with their Intereſt.

And how warm ſoever their Zeal appears to be, we ſhall find, That in reſpect to that Church they profeſs themſelves Members of, many of them expreſs an Hatred and Contempt towards her, and moſt of them a ſcandalous Lukewarmneſs and Indifferency.

Perhaps, ſome may tell me, I have choſen a very impertinent Subject; and, That to look into Religion in the Whigs, is to make a Search after nothing at all. It may be ſo; but they pretend to it; and in this Masking and Intriguing World, 'tis hard to diſtinguiſh between a fair Pretence, and the Thing itſelf. I would not willingly be miſunderſtood, as if I went to charge the Whigs with any more Goodneſs than they are really Maſters of. And, I wiſh, they had ſav'd me this Trouble, by uſing a more o-

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pen and fair Dealing than they do, of detecting their Guile and Hypocriſy. But, ſince we, forſooth, muſt be all Papiſts or their Abettors, and they the only Supporters of the Reformation, 'tis a fair Challenge to us, to look what ſort of Reformers, and how well reformed, our Accuſers are.

In an Enquiry of this Nature, I ſuppoſe 'twill be ſufficient to examine into their Principles and Practices, in Matters more immediately relating to the known Duties of Religion. And theſe muſt ſerve to illuſtrate each other: For, ſince the Whigs have not been yet ſo kind to oblige the World with a true accurate Syſtem of their beloved Tenets, it will not, I truſt, be thought unfair, to gueſs at them by their Practice.

I ſhall take a ſhort View of them both; as they reſpect,

Firſt, Their Regard for Chriſtianity in general, and the Church of *England* in Particular.

Secondly, Their Notions of Government, and what the Holy Scriptures ſay, concerning it.

Thirdly, Their Behaviour, as Subjects, to the Supreme Power, and what Concern they have for the Publick Welfare.

Fourthly, Their Meekneſs, Charity, and Tenderneſs towards their Fellow-Subjects, who differ any way in Opinion from them.

I ſuppoſe, theſe will include the whole Duty of Men to their God, their Prince, and their Neighbour.

Let us now ſee how excellently well the Whigs have diſcharg'd this Duty towards all Three.

Firſt, Let us extend our View at large to the great and kind Regards they have ſhewn for Chriſtianity in General.

And, I believe, it will appear a moſt unqueſtionable Truth to all Men, who are not reſolv'd before-hand to affirm or deny any Thing at a venture, That the Reverence due to Religion in general, was never ſo much abated, the Practice of it ſo far declin'd, and its Principles ſo much corrupted and poiſon'd, in any Chriſtian Nation, as they have been in ours, for more than Twenty Years, under the Whig Adminiſtration. We have ſeen the moſt important and fundamental Matters of Faith, either openly attack'd as Unſound and Spurious, or ſcornfully treated, or ſcurrilouſly droll'd upon, and made the Jeſt and Mockery of Fools and Atheiſts.

We have ſeen the Holy Sacraments reduc'd to their *Outward Viſible Sign* only, and, with a Sacrilege not to be parallel'd, robb'd of their *Inward Spiritual Grace* and Efficacy; Whilſt Men have approached them for no other End, but to increaſe and advance their Temporalities; and been Partakers of that Heavenly Feaſt, only to enable them to ſupport their luxurious Tables at home. What other Tendency could this ſcandalous Practice have, than to wear out, by degrees, all Reſpect to ſacred Things? When the Seal

and

and Confirmation of a Chriſtian was then only taken, when it was wanting to qualify Men for ſome Office or Commiſſion in the State? One would think, theſe Men accounted that great Solemnity, and the whole Profeſſion of Chriſtianity there made and renew'd, to be no other than a Jeſt and a Fable; and, That they had borrow'd, and hugg'd themſelves in the impious Saying of Pope *Leo* X. *Quantum lucri nobis attulit hæc de Chriſto fabula?*

It ſeems irrational and monſtrous, if they believ'd it to be any other, that they ſhould treat it with ſo much Levity and Hypocriſy.

But how could we expect, that any Branch of Religion ſhould flouriſh, when the whole Body was ſo much corrupted? . . . . We know, the *Bleſſed Author of our Faith came to ſave that which was loſt*; and the Religion he has inſtituted, is moſt admirably calculated and adapted to that Great End; And, I conceive, Men may then be moſt truly ſaid to be *loſt*, as to their Spiritual State, when their Faith becomes ſwallowed up in Infidelity, or their Practice perverted to Impiety. Now, did each of theſe ever abound amongſt us, in any Proportion to the horrid Degrees they have done in theſe our Days?

Have not our moſt Pious Queen, our Excellent Parliament, our Venerable Convocation, taken a Publick Notice of the growing Malignity of them? Will not the execrable Works of *Toland*, *Tindall*, *Clendon*, *Collins*,

Whiſton, and others, be a laſting and infamous Monument of the Iniquity of our Times?

And who, Sir, were the Patrons and Encouragers of all theſe? Were not the Whigs? 'Tis in vain for them to ſay, That Wickedneſs will abound in any Age and Government, and that they are no more accountable for its Progreſs, than other Men. Was it never in their Power to ſuppreſs or prevent it? Did they not long *bear the Sword in vain*, neither to the *Terror of Evil-Doers*, nor the *Praiſe of them that did well?* Did they never, think you, skreen and defend any of theſe Men from their deſerv'd Puniſhment? Did they never, underhand, ſet them at Work, and reward them for it? If they can clear themſelves of all this, by any better Arguments, than Clamour and flat Denial, 'tis poſſible, they may not be ſo bad, as we take them to be. But if no more be done to acquit them, all Men, but themſelves, will look upon them as the ſtrong Bulwarks of Irreligion and Infidelity.

For, pray, when the *Foundations* were ready to be *caſt down*, what was ever done by the Whigs to ſupport them? What one Act appears upon Record, that ever they did for the Service of Religion? except ſome pitiful Societies for *Reformation of Manners*. . . . . How thoſe have reform'd us, let any Man judge. —— It muſt needs be very much for the Benefit and Advancement of Religion and Piety, to go about to aboliſh

liſh the Heatheniſh Cuſtoms of Baking Pies and Puddings, or purchaſing Vinegar and Pepper to Roaſt-Beef on a *Sunday*; and to ſet a drunken or ſwearing Vagabond in the Stocks once a Quarter, cannot chooſe but be an exemplary Puniſhment, and much *in terrorem* to thoſe who are able to pay a Conſtable Five Shillings for their Tranſgreſſion, if ever it ſhould be demanded; And theſe are the worthy Exploits of the late reforming Magiſtrates, well derſerving a Recital in the famous Annals of *Grubſtreet*. For, are poor tatter'd Prodigals only to be reform'd amongſt us? Are there none of the Rich and Great, who ſtand in need of it?

And yet I do not believe, you ever remember one of Eſtate enough to be High Conſtable of an Hundred, that has ſuffered this Way, unleſs he were guilty of the crying Sins of ſpeaking contemptuouſly of Conventicles, reviling *Extempore* Prayer and Preaching, and talking irreverently of the extraordinary Gifts of a loud Voice, ſtrong Lungs, and ſubſtantial Impudence, without either Devotion or Senſe belonging to them, and ſo had juſtly incurred the Diſpleaſure of theſe preciſe Reformers.

On the other hand, as the Whigs have done nothing to promote the Good of Religion, or to ſuppreſs Atheiſm and Infidelity, ſo ſeveral Things have been offered to them, for thoſe Ends, whilſt they were in Power, and always rejected with Contempt or ſcornful Silence.

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The Reverend the Clergy in the Lower Houſe of Convocation, for eight or ten Years together, ſought by all modeſt and Chriſtian Means, well becoming their Function and Station, to wave Diſputes (in which they were unhappily entangl'd with the Upper Houſe) that they might apply themſelves unanimouſly to the Exigencies of the Church, and the Cauſe of God and Religion: Divers Meſſages were ſent to this Purpoſe, and the Neceſſity of putting a Stop, by Cenſure, to infamous Scribblers againſt Church and State, and of regulating Abuſes, and providing for the Defence of the Church, was expreſs'd in Words truly agreeable to the known Zeal and Piety of the major Part of that Venerable Aſſembly.

What Reception all this met with, is plain from the Succeſs of it; and he that wants or deſires farther Information, needs but look into that excellent Treatiſe of the preſent Reverend *Prolocutor*'s, about Five Years ago publiſh'd, and he will be ſatisfy'd.

If Religion, in general, thus flouriſhed, as we have ſeen, under the moſt applauded Management of the Whigs, What could be expected of the State of our Eſtabliſhed Church in Particular? Her Honour, Power, Diſcipline, and Authority, were daily dropping from Her; Her Enemies poſſeſs'd of Her Strength; Her Members divided by unreaſonable Schiſms; and yet She, by a Figure unknown before,

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in no manner of Danger. A large Indulgence was offered to all Conſciences that would call themſelves ſcrupulous; and a Medley Multitude of all Religions, Nations, and Languages, encourag'd, not to ſay invited, to take Shelter under it; and all this for the Glory of the Kingdom, it ſeems.

Chriſt's Fold has been enlarg'd, to take in the Sheep and the Goats promiſcuouſly; the *Hedge* about his *Vineyard* has been ſo *broken down*, that every *Wild Boar of the Wood* might come in and *devour the Grapes*.

So far have ſome Men miſunderſtood the Spirit of the *Pſalmiſt*, when he ſaid to God, *The Zeal of thine Houſe hath eaten me up*, that the hungry Zeal of our pure Reformers would willingly have devour'd both the Houſe of God, and all that belong'd to it.

And theſe are the Men who are ſo bold and forward to charge us with being Papiſts, yet cannot give one probable Inſtance, to make Good the Aſſertion.

Muſt our Pure and Holy Mother Church be call'd the *Whore of Babylon*, only becauſe She would not admit all that ſpurious Brood they would have obtruded upon Her, and own them for her own legitimate Children? According to theſe Gentlemens Notions, A Church is nothing more than a large capacious Veſſel, big enough to contain every thing that ſhall be thrown into it, no Matter of how diſcording and repugnant a Nature, ſo there be but Room to hold it. Let the old

old Story of the Chaos be revived in it, where

Frigida pugnabant calidis, humentia ſiccis.

No matter how much the contrary Qualities fermented or reſiſted each other; 'twas their Buſineſs and Deſign they ſhould ſpend themſelves upon, and deſtroy one another.

But is there nothing in the Practice and Principles of the Whigs, that more reſembles *Popery*, than ours do? What do you think of the Power they aſſume over Princes? Was ever any Pope half ſo Infallible as their J. . . .*to?* So proud and elated, that it look'd like *Nebuchadnezzar*'s Image, ſet up for all People to fall down and worſhip: Or, as if they had ſtoln away *Darius*'s pompous Decree, it was once almoſt Criminal for a Man *to ask any Petition*, eſpecially if he wanted a Place, of *either God or Man*, but of that only.

When the Whigs had the Reins, 'tis plain, that the Cauſe of Religion drove very heavily, and was often overturned; and, indeed, it was neceſſary for them it ſhould be ſo; Their Schemes of Policy were never to be built on the Rock of the Church: Whatever had *no Variableneſs, nor Shadow of Turning*, was no proper Foundation for them.

Falſhood and Error have always this Fatality attending them, That they are under a manifeſt Neceſſity of often contradicting themſelves, in order to their Support. And what is expedient to be believed at one time,

time, muſt have its Turn to be diſavow'd at another. Now, Sir, you know, where Religion is the Baſis, the Superſtructure muſt always ſtand, as it did from the Beginning; for, that is like its Author; *The ſame to day, to morrow, and for ever:* So that it cannot be imagin'd, That the Whigs ſhould have That at Heart, which muſt ſoon bring their *Babel* to Confuſion.

The Church is too fix'd a Foundation, it won't ſtir with the Times, nor be made Giddy with a Revolution; but the Weathercock, to come as near it as they can, may fit them, becauſe 'tis ready to face about to every Point of the Compaſs.

From the great Regards theſe Men have ſhewn for Chriſtianity in General, and the Eſtabliſhed Church in Particular, I proceed next to look into their Notions of Government, and of what the Scriptures ſay concerning it.

And in theſe, the Whigs truly excell all the reſt of the World.

Our Forefathers, it ſeems, for many Generations, were ſo Dull, Illiterate, and Undiſcerning, as to derive all Government and Authority from God alone; to imagine, That the Supreme Power bore his immediate Commiſſion, acted in his Stead, and was accountable to none but Him; and, That to reſiſt it, was to *reſiſt the Ordinance of God*, and a moſt damnable Sin; and they thought too,

they had our Saviour, and his two Apoſtles, S. *Paul* and S. *Peter*, for their Vouchers.

But theſe quick-ſighted and ingenious Gentlemen have made us happy in diſcovering another Account of the Original Right of Power and Government, quite different from all this. They make Government and Authority to aſcend from the People; tell us of an Original Contract made, no one knows where, or at what Time, or by whom; but from them it comes, to them is the *dernier Reſort*, and the laſt Appeal to be made.

Thus, in their Scheme, the very Splendor of a Crown is like a ſhining Vapour, drawn up from a Dung-hill, which may blaze for a Time, whilſt the ſame Exhalation continues to feed it: But, if the Jakes be cover'd, or refuſe to ſend up a Steam, the Meteor drops to the Ground, from whence it was taken. So that Kings and Princes, of whom the Scriptures ſay *They are Gods*, in reſpect of the Excellency of their Power and Dignity, and Independency upon all but the great God alone, are, in our Days, made the Creatures of the Mob, the Pictures only of Government, and Cyphers of Authority.

And, may not ſuch be reſiſted then, call'd to an Account, depoſed, or dealt with as other Men, ſince they have no Mark of Divinity about them? Moſt certainly; Whatever Men give, they may take away: And, we are told, 'tis for the Benefit and Safety of Mankind, That Subjects ſhould be Judges of their

their own Liberty and Property, and Avengers of their own, conceiv'd Injuries, tho' upon the Head of their Prince.

Thus, 'tis plain as can be, That the *Jus Divinum* of Monarchy, Hereditary and Indefeaſible Right, Unlimited Paſſive Obedience, and the like, are manifeſt High-Treaſon againſt our Sovereign Lords, our Liberties, and the People. Whatever does not anſwer the Ends it was appointed for, thereby vacates its own Commiſſion, and is *ipſo facto* to be laid aſide. Therefore, if the Supreme Power does not provide for the Good of the People, His Authority is immediately determin'd. This is new and fine Reaſoning, the Good of the People is the Good of every ſower turbulent Malecontent, who is able to raiſe a Faction. For, every Complainer calls himſelf *The People*; ſo that a Prince is a Slave to every individual Subject; and, if any conceives himſelf to be injur'd by Him, he may revolt from his Allegiance, and diſmiſs his Sovereign from any farther Authority over him.

This is the true and real Drift and Meaning of all the Whig Notions of Government and Reſiſtance; and, though they have not dared to own quite ſo much, yet have they own'd enough, to let us ſee they drive at more.

They confine the Legality of Reſiſtance, indeed, to a Time of the *utmoſt Neceſſity, when all is at Stake.* But who muſt judge when this Time is come! The People? The

Perſons who tkink they have receiv'd, or fear to receive, the Injury? If ſo, 'tis eaſy for diſguſted Perſons, factious Spirits, or Men diſgrac'd and turn'd out, to raiſe this Clamour, and rebel as often as they want a Place or Plunder. So, let the Pill be never ſo artificially gilded, the Ingredients are Faction, Rebellion, and a reſtleſs Deſire of Change and Power.

But, however, to make it go down glibly, the Holy Scriptures are hook'd in, to afford Countenance to theſe monſtrous Abſurdities; and S. *Paul* call'd out of his Grave, after Seventeen hundred Years, to be made a Patron of Rebellion in *Great Britain*; I ſhall not here ſtay to vindicate either the Practice or Precepts of that Great Apoſtle, it having been done already by much better Judgments. All I ſhall obſerve, is, That his Example, after all Mr. *Hoadly*'s falſe Gloſſes, makes nothing for his Purpoſe. And, as to his Doctrine, the Whigs had much better, when they had Power, have quite raz'd out the Seven firſt Verſes of the Thirteenth of the *Romans*, as their Brethren, in the Uſurpation, would have done, than vilely to expound them after that unskilful, or rather malicious Manner.

And here, Sir, you ſee another flagrant Inſtance of the great Religion of the Whigs. The very Scriptures, our Bleſſed Saviour, and his Apoſtles, muſt be taught to ſpeak their Language; and the ancient and eternal

Truths

Truths of the Bible, be try'd by a new Touch-ſtone call'd *Revolution-Principles.*

And, exactly agreeable to theſe Notions of Government, is,

Thirdly, Their Behaviour, as Subjects, to the Supreme Power; and the Concern they have for the Publick Welfare.

Was ever any thing ſo impudent and notorious, as the vile Affronts and Indignities they caſt in the ſacred Face of Majeſty, particularly at a late memorable Tryal? Was ever ſuch diſreſpectful Treatment to any Crown'd Head, her Grandfather's only excepted, as they ſhew'd all the Time they were entruſted by one? Was ever ſuch an Excellence of Wiſdom overſhadow'd, or ſuch a ſweet Benevolence of Temper intercepted, as when they ſtood between Her and Her People, and ſcarce let Her hear or ſee, but with their Ears and Eyes? . . . . But I gladly paſs over this Scene of their Impiety, which is now over, and, 'tis to be hop'd, they never will have the ſame Parts to act again; If they have, I am ſure, they will act them the ſame Way, and thoroughly. . . . . I paſs on to take a View of that great Concern they have ſhewn for the Publick Welfare.

And this is the labour'd Theme: This is what the mercenary Trumpeters of their Praiſes ſound loud, and daily: *Was there ever ſuch a Miniſtry as the laſt?*

Why, truly, if running the Nation Fifty Millions in Debt; if cauſing us to pay Nine-

teen

teen more than our Proportion; if taking a double Share of the Expence of the War upon ourſelves, to oblige our Allies; if allowing the Publick to be cheated and plunder'd, and impoveriſhing us only to enrich them and their Party, in order to create ſuch Dependencies upon them, that we might not be able to do without them: Laſtly, if protracting the War, and refuſing an honourable Peace when it might have been had, and when they knew the extreme Wants of the Nation; If theſe be the Effects of their good Adminiſtration, I anſwer, as they would have me, *There certainly never was ſuch a Miniſtry, nor*, I truſt God, *ever will be again.*

And now, Sir, we have ſeen the Religion of the Whigs, as they are Chriſtians in General, and Subjects, and Members of the Common-Wealth in Particular.

It remains only, that we look a little into their ſocial Vertues, their Meekneſs, Charity, and Tenderneſs towards their Fellow-Subjects, who differ any way in Opinion from them.

And here we ſhall find them Stiff, Dogmatical, and Pertinacious in their own Opinions, impatient of Contradiction and Reproof; loud, noiſy, hot, and violent in Diſpute, and then moſt outragious, when their Argument is moſt remote from Truth, and right Reaſon; always in Extremes, either fulſomly commending the Errours and Miſcarriages of their own Party, and finding Beauties in Blemiſh and Deformity: Or elſe, with

with the foul Spirit of Obloquy and Envy, detracting from the Vertues of good and upright Men, and caſting Blots and Stains in the very Face of Perfection. . . . Are they diſplac'd? the World loſes a Race of Heroes and Patriots. Their Warriours are all *Cæſars* and *Alexanders*; and their Stateſmen all *Solons* and *Lycurgus's*; whilſt thoſe who ſucceed them, muſt be thought no better, than Men of ſiniſter Ends, and unequal Capacities to the Charge they have receiv'd.

Was ever any Thing ſo partial, as to make the Fate of the whole Alliance, of the very Proteſtant Religion, depend upon the Conduct and Bravery of one Man? Was ever any thing ſo full of Prejudice, as to tax his Succeſſor with Want of Courage, Conduct, and Integrity, in all which, *Europe* knows him to abound and excell? But Prejudice and Partiality, Lies and falſe Suggeſtions, were always their peculiar Talents. Moderation in their Mouths, and Gall and Bitterneſs in their Hearts, have been their diſtinguiſhing Character.

Truth diſgrac'd, Vertue oppreſs'd, or at beſt neglected; Hypocriſy encouraged and rewarded, and Villany hugg'd and careſs'd, have bore a Part in all their Conſultations.

In a word, they have ſupported Infidelity, to manifeſt their Chriſtianity; undermin'd the Church, to ſet forth their Zeal towards her; perſecuted and impeach'd her Prieſts and ſound Defenders, to exemplify their Love for her Conſtitution; propagated Rebellion,

bellion, and reviled the Queen and Her Miniſtry, to make their Allegiance and Loyalty appear; ruin'd the Nation to approve themſelves Lovers of their Country; and continue Enemies to Peace, to diſplay their tender Regard for the Common Welfare.

And now, Sir, I think 'tis paſt Doubt, whether the Whigs have any Religion or not: If you and I muſt be Papiſts ſtill, let them know, they have given us a Compliment no Man will give them, That we are of ſome Religion, tho' it be a falſe and unſound one; which, at the worſt, is ſomething better than to be of every Religion, or of none at all. I am,

SIR,

Yours, &c.

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